592 an extended family, the eldest male was in authority, though any of the
596 constituent households might terminate this authority by camping elsewhere. Similarly the senior member of an extended family could curtail
[621] the authority of the band chief by withdrawing with his kinsmen to another band or by forming an independent band, were the group sufficiently large.
[571] All groupings larger than the individual household presupposed that the military and economic benefits of membership outweighed the disadvantages of submission to authority.

596 Assuming stable conditions, authority in the extended family lay with the
561 senior male. At his death the next oldest was presumptive head of the fam-
[603] ily. As a group there was little contact between the young and those of
[626] grandparent status, though an individual might warm to one or more of his grandchildren and favor him in various ways. A child who spent considerable time with old people received the mildly derogatory term of *kipite'puka* ("old-woman-child") because of imitating unconsciously the mannerisms of old people and hence acting beyond its age. Although an exception to the rule correlating age with authority may appear in the individual household,
[788] even here the elder might be active in an advisory capacity. Only under extreme circumstances were old people allowed to die as outcasts. When transportation was difficult or food running short, then with regret, often
[886] at their own request, the old were left behind on the march. To be sure, the rule of senior authority was modified when it was realized that senility had appeared. Then the next in age tactfully assumed the major administrative role in the extended family or the band, if it had not already been relinquished.

556 The age-authority hierarchy was further reinforced by economic consider-
431 ations. It was the pattern to associate prestige with generosity. Those who
561 gave generously increased their own prestige, providing that they did not
593 bankrupt themselves thereby. Within the extended family it was the
554 practice to encourage siblings to give to their juniors. This was not only an expression of endearment or of aiding a weaker person, as it was often phrased. It also had the effect of putting juniors in the debt of seniors. To be sure these debts were not the same within the family as outside the family between unrelated persons, for repayment between relatives was
[684] not categorical. Yet we have such instances as a young man raiding for horses to repay his father. The father had given horses in settlement to a husband whose wife had had an affair with the son. In other cases where an older brother had made his son a favored child, the younger brother gave abundantly to this favored child, "to repay the older brother for his kindness to him in his youth." We have also noted that young men returning from war always gave some portion of their booty to older brothers. The practice was to give first to the older because "they would not live so long as the younger."

was hard for me to go back to my brother-in-law and tell him that he couldn't take the ancient Pipe because that white man was going to take it to Edmonton." He added, "It was just as hard for me when John Red Crane asked me to drum for him at the transfer. I didn't believe in it at all, but by the rules of our Old Ways, I couldn't refuse. He was my relative and I knew the songs. I lost my son not long after that. Just about everyone who was at that transfer suffered some misfortune soon afterwards, especially John." 778 432 829 [439] [796] [533] [784]

Mark's father-in-law was old Long-Time Squirrel. He died while he was still Owner of the Different-People Pipe. At that time his son was not prepared to take the Pipe, so Mark's mother-in-law asked him if he would take it, since it could not stay in the home where a member of the family had died. So Mark and his wife took it to their home, and had it transferred to them during the following Sun Dance. 778 425 [768]

Mark is the Weather Dancer as the result of a relative's dream. A woman named Prairie Chicken Calling was visited by a holy man while she was sleeping. The holy man pointed into the distance and asked, "Do you recognize that man over there?" The man was Mark, dressed as a Weather Dancer. The holy man said, "I am telling you that if that man becomes the Weather Dancer and devotes himself to his duties, he will have a long life." 535 793 787

The woman told Mark about her dream. She said, "Please pity me, relative, and do as my dream instructed." Mark spoke to the Old Man, who was then the Weather Dancer. The Old Man agreed to transfer his rights during the next Sun Dance. Mark has been Weather Dancer at three Sun Dance ceremonies so far. He said, "That's the most Powerful thing that I have, now. It's my life, and I will live by it so that I can reach old age." [425] [424] [886]

[p. 336-B]

[Nighttime Ceremony, Ca. 1972]

Then, while we sat waiting for the others to arrive, Atsitsina asked the Old Man, "Omach-Kinna [Old Man], why don't you tell our grandson the secret for reaching old age? Maybe he will tell me, and then I will become as old as you are." 886

The Old Man kept looking at the altar for a time, then he began to speak: 791 787 852

My parents took me to an old holy woman who had a lot of Power. She was the one who foresaw that I would reach old age. Her name was Otter Woman. She told my parents, "This boy will reach old age. I have foreseen it. But he will have to face a test right now to prove that he is the right one. Do you wish to risk his life to have him meet this test?" My parents had a lot of faith in that old woman's Power, so they told her, "Yes, go ahead."

I was only about five months old when all this took place. The old woman began by piercing my ears with porcupine quills. Next, she buried me under the earth; I was not told how deep, but she must have left my face free so that I could keep breathing. Then she built a fire of dry cottonwood sticks over my body. She told my parents that the Earth Powers would protect me from harm if I was the one in her dreams. No harm came to me. Then she bundled me up in blankets and tied me into the branches of a tree. She and my parents stood below and mourned for me as though I were dead. She told them that from then on, the Spirits of death would be satisfied and would not come to bother me with misfortune. When they brought me down from the tree she told my parents, "This boy has proved that he is the one who will have the Powers I saw in my dream. He will belong to Sun from now on. Sun will care for him and he will have the Power to help his People." [237] [372] [824] [776]

Then the old woman prayed: "Sun, I give you this boy so that you will guide him like I 791 852 304 782 787